¶ A proclamacyon of the hyghe Emperoure Jesu Christe, vnto all his faythfull Christen.

¶ Concernynge the castel of faith which nowe by the grace of God is lyke to be wonne in to Christen mennes handes agayne.

The argument.

In this proclamacti
on is shortly decla-
red the cause wher
.. .. .. fore that chrysteny
men haue erred so fore / and
lost the castell of faith / and
howe they maye come by it
agayne. After that / here is
set forth a Christen batell (a-
gaynste the deuell and his
courte of perdicion) mar-
uelous comfortable
and pleasaunt
to reade.

¶ A proclamacion.

IJesu Christe the sonne of the lyuynge God / borne out of the regall kynred of Dauyd / kynge of glory / Sauioure of ye whole worlde pacifier of Goddes wrath / mediatoure betwene God and man / the bearer of synnes and the true lambe of God that taketh awaye the synnes of the worlde: wysh vnto all my beloued faithfull Christen / my grace / peace / and mercy. Amen.

Matth. xvi.
Ioh. xi.
Luce. i.
Psalmo. xxiii.
i. Timo. the ii.
Colos. i.
i. Timo. the. ii.
Esai. liii
i. Pet. ii.
Iohan. i.

TRustie and welbeloued: ye remembre that vpon a M. D. & xxxiiij. yeares ago / through very fauoure and loue of my father / I came (for youre health and saluacion) in to this miserable & sorouful worlde / takyng vpon me the shape of a seruaunt and be came obedient vnto the death /

Ephe. ii.
ioã. xvi.
Phili. ii.

euen the death of the crosse: that thorow
Rom. iii the sheddynge of my bloude / I myght
Ephe. i. take away your synnes / reconcyle you
vnto God my father / make you accep-
Ephe. ii. table vnto him / and vtterly to ouercom
your enemies / death / helle / and þ deuell.
And that thorow my resurrecciō also /
I myght iustyfye you / and make you
Rom. iiii Roma. viii. heires with me in the kyngdome of my
heauenly father. Ye knowe also (doute-
lesse) what greate labour and trauayle
i. Pet. ii. I had in purchasynge you vnto my self
to be the people of myne inheritaunce /
and to mary you for euer more. I payd
i. Pet. ii. for it (as ye knowe) nether siluer / golde
precious stone nor other temporal goodes.
It cost me also not many thousādes of
harneste men / stronge forse / myghtie ci-
tyes or kyngdomes: to delyuer you out
Colos. i. of the power of your enemye þ deuell /
and to brynge you vnder my banner.
But I payed a dearer thyng therfore.
i. Pet. i. Euen myne innocent bloude / thorow

which

which I have made an euerlastynge testament with you neuer to fayle. ye remembre also howe ye have bounde your selues agayne vnto me with the oth and bowe of your baptyme/ where in ye swore and promysed to be true & faithfull vnto me your soueraigne lord. But nowe I se that ye have forgotten your promyse/ broken your bowe/ and set my commaundement at naught. I am also informed/ that thorow the lyght regardynge of my preceptes/ ye have lost the myghtiest and strongest castell/ which I with great charge had committed vnto you/ which is/ the faith & trust in to my worde/ that is to say my holy gospell. With the which castel I kept the whole londe of my christen churche makynge it sure and inuincible for any aduersaries. Moreouer/ what tyme as I walked here amongest you vpon earth I tolde you that there shuld so greate sege be layed agaynst this cas

Hebre. viii.

Math.x. tell that when the son of man came he
shulde scarse fynde any faith in ye earth
that there shulde come false Prophetes
Matth. doyng so greate myracles & wondres
xxiiii. that (if it were possible) the very electe
shulde be deceyued. I knew also before
Heb. iiii (for I se al thynges afore hande) with
what falshede / crafte and deceate / he
shulde laye hys ordynaunce / and sege
agaynst this castell. And therfore I
Luce, charged you to take hede / to watch / and
xxii. to praye continually / that ye might op-
teyne grace to flie these parels. I left
also be hynde me my officers / which af
ter my corporall presence myght both
by mouth and by writynge warne you
in all thynges for to com. Besydes this
Act.ii. I sent you my spirite whom I had pro
ioh.xvi. mysed afore / to lede you in all treuth to
Act.i. encorage your hartes / and to make you
stronge to kepe your castell / from al ene
mies. Not only thys but I descrybed
your enemies plainely before your eyes
and

and tolde you what maner of felowes
they shulde be: that wolde defraude you
from the rygbt of thys castell and de-
barre you of the priuyleges belongyng
therto: Namely rauenynge wolues/a- mat. vii.
rayed outwardely in shepes clothynge/
that is to saye: spirituall/ deuoute and
full of merites: Pharises/ ypocrytes/
scrybes/heretikes/Popes/Cardinals/
Bisshopes/ Archedeacons/ Deanes/
Offyciales/ Commyssaries/ Canons/
Prebendaries/Abbotes/ Prouincials/
Priours/Mõckes/Preastes/ Freres/
Nonnes/and Somners/ with such like
deceauers. As cocernyng whom though Hiere.
my faithfull Prophetes Hieremy and xiii.
Ezechiel with other more preached suf- Ezechi.
fycyently vnto you before: yet dyd not xxxiiii.
I spare/but set them before your eyes/ Matth.
tolde you of them/ and poynted you vn- xxiii.
to them with my fyngers/ to the intent Mar c. i.
that ye shulde knowe them. As my true mat. xvi
Euangelyst Mathew in his .vij. .vj. mat. xii.

and xxiiij. Chaptres hath left behinde
i. tim. iiii hym in wrytynge. Lyke as Paule my
Rom. ix. chosen vessell also hath done in dyuerse
Phil. iii. places of his epistles / which spared no
rom. xvi labour to warne you of those wolues.
At. xx. Peter Johan with other of my frendes
ii. Pet. ii have in lyke maner spoken vnto you of
i. Iohā. the damnable wayes of these Antithrist
ii. &. iii. ten vnthriftes / of the couetousnes also
i. Pet. ii. and marchandise that they wolde make
vpon you / yf ye take no hede. Notwith-
standyng all this helped not, nether can
ye excuse your selues by any maner of
ioh. vxi. way. For ye can not denye / but ye haue
broken your othe and promes that ye
Mals. ii. made vnto me. As for my godly word
my faithfull doctrine / and fatherly coū
Prouer. i cell / ye haue lyghtly regarded it. My
death also that I suffred for you so me
kely vpon the crosse / ye haue vtterly
despysed and set at nought / and in a ma
ner troden my blond vnder your fete.
i. Cor. i. For where as I only wulde be your

helper

helper / health / mediatoure / sauioure and opteyner of mercy for you: ye haue thought scorne of me / and set my creatures in my rowme / trustynge in the vayne helpe of them / and in the merytes of your owne fained workes. The faith that I gaue you / ye haue defyled and myxte it with vayne opinions of your owne ymaginacyon / and be syde p̄ articles of your Crede / ye haue made other mo (that my worde speaketh not of) necessarely to be beleued vnder payne of damnacion: ye and compelled my people to beleue them / with fyre / swerde and other tormētes. And wher as I am the lorde your God which ought only to be worshipped honored & called vpon / ye haue worshypped honoured and called vpon other of my creatures / to the greate blasphemyng of my name and dishonorynge of my blessed worde. As for the Sabbath daye which I taught you to halow and sācti

i. Ioh. ii.

Roma. i.

Matth. xxii.

Mat. iiii.

Roma. i
Kom. ii.

exo. xx.

fye vnto me/ ye ceassed not to breke it.
ye dysed/ye carded/ye swore and blas-
Psalm. phemed / ye ranne by flockes to shede
xiii. bloude/to here the lawes and preceptes
mat. xv. of men/ and to kepe theyr Ceremonies/
but as for my worde ye dyd not only
despyse to here it but blasphemed it on
Luce. vi. the holy daye. And where as I haue
mat. xii. taught ẏ it is leful to do good on suche
Mar. iii. dayes and to helpe your neghbours ne-
cessite/ye dyd teche the contrarye / and
yet ye wolde not cease your selues to
renne and go on vayne pylgrymages/
Hiere. iii to offre vnto stockes / and stones and to
leaue your owne brethren vnhelped. I
exo. xx. taught you to obeye father mother/
Ephe. vi kynge/lorde / master and dame /but ye
hane turned your selues from the obe-
mat. xv. deince of suche /vnto them that. I haue
not commaunded you to obeye / I com-
Deu. vi. maunded you not to kyll nor hate any
Mat. v. man/no not to speake an euell worde:
mat. xii. not to breke wedlocke/ to kepe no who-
res

res / to steale no mans good / to beare no false witnes / to couet no mans wyfe / house / seruaunt / mayden / oxe / asse / or any thynge that belongeth vnto hym / but to do to euery man as ye wolde be done vnto your self. Natwithstandyng all these commaundementes / ye haue slayne / hated / persecuted and reuyled euen ꝑ innocent and wel doers / ye haue mayntened whordome · aduoutrie and fornycacyon. ye haue commaunded men not to mary but rather to burne and to folowe all maner of vnclenes. ye haue mayntened theues and sturdy rennagates amonge you / whiche wyll not laboure for theyr meate but vnder the pretence of longe prayers deuoure poore wydowes houses / ye haue spoken euell blasphemed / and slaundred men euen for my names sake and for doynge good / ye haue not only coueted mens wyfes / and seruauntes / maydens / and othere of theyr goodes

exo. xx.
Mat. v.
Roma. xiii.
mat. vii.
Matth. xxiii.

goodes / but craftely entysed them to leaue theyr dewtie vndone / and to folowe your vayne and false religions / for ye haue made both wyues to leaue theyr husbondes and chyldren to for sake theyr fathers / and so to refuse my commaundementes because of youres as I sayed vnto the pharyses in my gospel of Mathew. This done / I was very angrie and turned myne eyes frō you. In so moch that I suffred your enemies to inuade your land violently / to take you prysoneres / to hange you / to pyne you / to hede you / to burne you and to mynistre all cruelnes vnto you: And in conclusyon with false doctrynes of men to turne you awaye quyte vnto the Idole Baal of Rome / and to Lerne you for to offre vnto straunge goddes / So that not one of you (which haue sworne to be faythful vnto me) dyd ones thinke of me a ryght / or loke for any good at my hande: Such perelous tymes were

Mat. xv.

Deute. xxxii.

Deu. iiii

Psal. cv.

ther

there/ and no man consydred it by the space of many hundreth yeres: In so moch that my very electe were scarce vndeceaued. O my people thy synfull wayes and wycked thoughtes / haue brought þ to this misery. And all these plages haue I sent vnto the because thou hast not harkened vnto my worde but cast my law aspde. For I sent vnto you my seruauntes / and ye wolde not here them/ ye haue receaued lyes / and wolde not repent. Then I loked vpon you and beholde / there was not one that had spoken any good nether dyd I fynde any that wolde turne from hys euel wayes/ for ye had cast awaye my worde/and there was no wysdome amonge you. Therfore I gaue you gall to drynke/and fed you with wormwod that is: I suffred you to be taught with mens lawes. And because ye receaued not the loue of the treuth that ye might be saued I sent you stronge delucions þ ye

Matth. xxiiii.
Hier. iiii
Hierem. xxx.
Esaie. xlvi.
Esaie. xvii.
Leuiti. xxvi.
Hier. vii.
Hiere. 8
Hiere. 9
ii. Te. ii.

ye might beleue lyes so that my worde was kept awaye frō you/ for very hunger of ꝑ which/ ye ran frō ꝑ north tothe south frō ꝑ east to ꝑ west/ & found it not ye ranne frō. Rome to. S. James/ frō S. James to Hierusalē/ frō Hierusalem to the mount Sion/ to the peare tre to the apletre/ to the plome tre/ to the chery tre: yet coude ye fynde no meate for your soules. Nether was there any that purely preached vnto you my worde by the which ye mygbt haue remyssyon of your synne/ and lerne the rygbt waye to heauen. And though I now in the tyme of your sorow and persecution (yf ye crye vpon me saynge: olorde stande vp and helpe vs) mygbt aye you/ where are nou your goddes that ye mad: let them stande vp and delyuer you in the tyme of your trouble. And though thou o my people haste played the harlot with many other/ yet wyll I not be auenged of the.

Amos. viii.

Heire. ii.

Hiere. iii

come

Come only vnto me / turne the (I saye) and I shall receaue the I wyll not withholde my countenaunce and mercy from the / for I am holy / and my wrath endureth not for euer. Only enclyne your eares and come to me heare me / and your soule shall lyue / so wyll I make an euerlastynge conenaunt with you: euen the bonde of mercy for I do not forget my louynge promesse that I made by my seruaunt Ezechiel: but wyll drelyuer my flocke out of their hādes / & they shal fede thē nomore. And (as I sayed by Hieremy) I wyll turne me vnto you & haue mercy vpon you only heare my voyce / and herken vnto all that I haue commaunded you: so shall I take you for myne owne people / & I wyll be your god / & wil gyue you herdmē after my mynde / which shal fede you in my doctrine and wisdom. For I haue no pleasure i your deth & destructiō but wolde rather pye

Contritio

Hier. iii.
Leui. xi.
Psal. ciii
Psalmo. xxxiii.
Esa. lv.
Eze. iiii.
Misericordia dni
Hier. xii.
Leuiti. xxvi.
Hiere. iii

Vulde

xviii. shulde turne and lyue. Therfore leaue
the pittes that ye haue dygged vp for
your selues and come to me. I wil geue
Ioh. iiii. you of the water of lyfe / wherof yf ye
drynke / ye shall neuer be athurst. ye
nede not be ashamed / nor afrayd / come
on boldly vnto me for I am meke and
Mat. xi. lowly in harte. Seke me your lorde
Esai. lv. whyle ye may fynde me / call vpon me
whyle I am nygh / leaue your euell
wayes and wycked thoughtes. These
warninges and promises with al haue
I yet in remembraunce / and now I pro
clame them a brode and proffre them
Esa. lv. vnto you agayne that al ye whiche are
thrusty may come to ꝑ water. And as
for you that haue no money: come soon /
bye of me and eate. Bye of me I saye
without money or exchaunge both wyne
& mylke / that is: my mercy / my grace
Apoca. and my rightuousnesse. I wyl gyue you
them for naught / ye nede not recompence
me againe / come only / and receaue them
at my

at my hande. Wherfore dearly beloued
cast not away & despise not suche greate
grace and health as is offred you: that
your enemie the deuel with his heape of
perdicion / be not caused to go forth for
he goeth aboute lyke arorynge lyon
sekig whom he may deuoure. Wherfore
vpon the othe that ye haue sworne to
me / I warne & charge you (saing there
lyeth so greate weyght in lesynge thys
castell of faith) that after the syght or
hearyng of these oure letters / ye be re-
dy to shewe your selues as obedient
and louynge subiectes. For I purpose
shortely to dryue awaye all myne ene-
myes and with my stronge hande and
stretched out arme to wyn thys castell
agayne out of theyr handes for your
health and prosperite. Wherfore gather
you to gether (my deare beloued) and
get you quykly vnder my baner. For I
wyl do wonderous thinges vpon myne
enemyes / and shewe mercy vnto my

Exortatio
ii. Corin
vi.
i. Pe. v.
The falsnes of ye devyll
Minatio magna inimicis
et consolatio magna amicis
Iudie.
viii.

people. I wyll delyuer you out of the handes of your enemies/so that ye shal saye: ye verely our king hath delyuered vs from the power of all our aduersaries. And they that se it shall saye: Beholde they haue put their hope and truste in the/and are not confunded: they haue called vpon the/and are saued. And many troubles haue they had/but the Lorde hath delyuered them from all. For the Lorde is nye vnto them that are troubled in harte. I wyll also fulfyll my promesse/and delyuer you my people out of theyr handes: ye your enemyes shalbe conuerted vnto you/and not ye vnto them. ye shalbe vnto your enemies as a brasen walle/they shall fyght agaynste you/but they shal not be able to do any thynge/for I am with you to defende you in all thynges. Wherfore ye nede not be afrayde nor faint harted/but be of good confort and bolde/feare not/for I shal fyght for you/as I dyd once agayne

Pfalmo. xxi.

Pfalmo. xxxiiii.

Hier. xv.

Pharao and other mo / that were enemies vnto my people of Israel. And it shall happen vnto your enemies as it dyd vnto Amalech: that ye shall ouercome them without yron / swerde or any other bodelye weapen onely thorow your beleue & prayer towarde me for lyke as Judas machabeus with them that were with hym (when he had called for my helpe in his faithfull prayer) went out agaynst hys enemies and slewe, xxx. M. men thorow my assistence. And lyke as the children of Ruben and Gad ouer came a greate nombre of the Agatenes because they called vpon me in the batel and trusted faithfully in me: Euen so also shall I helpe you / stande by you and defende you yf ye call vpon me with an vnfained faith and an vndouted hope. For myne eyes beholde ẏ earth / & geue strẽgth vnto thẽ ẏ are of an vnfayned harte & faithfully put ther trust in my.

Exod. xiii.

Exod. xv.

ii. mach. xv.

i. Par. v.

Moreouer (my deare beloued) take no dyscorage for that ye are so fewe and your enemies so many. For it is but a smal matter vnto me to gene a great nombre in the handes of a litle sorte. And it is all one thynge in my syght to gene the victory vnto many or to fewe/ for it cometh not thorowe the multitude or greatnes of the hoost/but from heauen do I gene both strength and victory as I dyd somtyme helpe my seruaunt Gedeon. That no man shulde saye he were delyuered thorowe hys owne strength or myght. For the power is only in my hande/and no man is able to resist me. Moreouer thys battell is myne and not youre/ therfore shall it not be you that shall fyght. Only be ye stronge in your mynde/ and trust stedfastly vnto me/ so shall ye se my helpe vpon you. Take examples out of the scripture (In so moch as all are wrytten for your lernyng from forth) of Moses

i. Mach. iii.

Iud. vi.

Ro. ix.

ii. Par. ii

Iosue

Josue / Gedeon / Josaphat . &c. when Ro. xv.
dyd I euer forsake them? doute not but
euen thus wyll I do for you also for
I am only he that may destroye and Psalm.
deliuer. I am your strēgth/your grounde xlvi.
your redemer & saueoure/ and without Psal.
me can ye do nothynge. Therfore put xviii.
your stedfast confidence in me and doute Ioh. xv.
not but I wyll helpe you/ so shal ye be
sure of the victory. For els shall ye not
be able to stande nether shall their any
syluer or golde / power or strength de-
liuer you. And for so moch as the tyme
of this battell is at hande / it is nede-
full for you to arme your selues with
the strongest weapens that may be: that
ye may go forth manly agaynst your
enemies / and that ye be not taken/ bea-
ten nor ouercome of them. For it is not Eph. vi.
agaynst flesh and bloude that ye muste
wrestle / but against power/ and against
worldly rulars of ꝑ darcknes of this
worlde / agaynste spiritual wyckednes

in heauenly thynges. Therfore against
these enemies ye can do nothynge with
mens weapens. But ye must haue the
harnesse and armour that my faithfull
captayne Paul hath described in hys
epistle to the Ephesians: namely that
Eph. vi. ye be stronge in me / and to take vpon
you the armoure of god / that ye maye
stande stedfast and be able to resist the
crafty assautes of the deuell. For ye
maye not fyght after a fleshly maner /
therfore shall not your weapens be
fleshly nor carnall. Arme your selues
therfore with all maner of spirytuall
weapens / and leaue nothinge behynde /
that maye further you to hys batell /
that when ye fyght / ye maye stande
i. Cor. iii fast vpon a good grounde / ꝓ is vpon me
your lorde and sauioure Christe. For
ye se them that go to any batell to fight
with men / howe diligently they wea-
pen them selues on euery syde: with
brest plate / shelde / helmet swerde &c.

that

that no darte arowe nor stroke maye hitte them. Euen so must ye also spiritually fyght agaynst the deuell with inwarde weapens. First with the Verite or treuth (which is I my selfe or my worde) to gyrde the loynes of your soules with all/ that ye maye stande vpryght and be as a sure stronge wall agaynst all mens doctrynes and inuencions/lest ye be deceaued and shot ouer with the same. For thys shalbe the fyrst inuasion of your enemyes: that thye may renne ouer you and ouercome you with the doctrynes of men/ with theyr lawes customes and constitucions. But (my deare beloued) that ye maye stande faste in suche a brunt: put on the brest plate of rygh-tuousnes/ that no false glose/ nor lernyng deceaue you or brynge you fro my worde. Then must ye be shod with shoes prepared by the gospel of peace/ which is: ye must truste & bynde vp al your

Eph. vi. Ioh. xiiii

Hier. xv.

Heb. xiii

Eph. vi.

thoughtes / affectes and wylles with the gospell/ lest ye be led by them to desyre any thynge that is contrary vnto the wyll of god and agreable to your owne. Aboue all take to you the shelde of faith/ and be ware that in no thynge ye dout of my promesse. For with thys shelde only / ye must beare of all the fyrie and poysoned dartes / that your wilie enemie shal shoot at you/ lest ye be

Psal. v. smyten or wounded withall For thys is the shylde of my helpe and of my good wyll toward you. Take also vnto you the helmet of health or hope/ lest in any poynte ye doute in your sal-

Psalmo. xxxi. uacion/ but that in all troubles ye may paciently abyde the tyme of my helpe. Then (as a thynge of most necessite)

Ephe. vi take vnto you the swearde of the spirite / which is my worde / wher with ye may smyte & driue awaye al them ye stryue against you i this batel. Therfore myne earnest charge & cōmādemēt

is that

is that euery one of you take this two edged sharpe swerde in his hande: that when nede requyreth / he may haue it redy hangynge by his syde: ye though he shulde sell his cote to bye it with al. It is not for naught that my worde is lykened vnto a swearde / for it is quyck / and mygh tie in operacion / and sharper then any two edged swearde / and entreth thorow. Euen vnto the deuydynge a sonder of the soule and the spyrete / of the iointes and the mary: and iudgeth the thoughtes and the intentes of the harte. For thys cause is my mouth or worde lykened vnto a sharpe swerde / wher with I wyll smyte all heythen and vnfaithfull men that are agaynst my worde and wyll gouerne them with a sceptre of yron. With thys swerde which is my worde / ye shall kepe and defende your selues and in thys ye may safely put your trust. But yf ther come any vnto you & shewe you

Hebr. iiii

Esaie. xlix.

Psal. ii.

another swerde to smyte your enemies
withall (yf he bryngе any other doc-
tryne I meane then my worde) receaue
Iohã.i. hym not into your house/ nether byd
hym god spede: haue nothynge to do
with hym / lest ye be partakers of hys
euell dedes. Holde hym for a lyar / yf
Gene.i. he speke not my worde. For thorow
thys my worde / were heauen and
Psalmo. earth created. And thorow the spirite
xxxii. of my mouth haue they al theyr strẽgth
Psal.cl. and operacion. Wherfore take hede
Apocal. that ye do not demynish it / nor put any
xxii. thyng to it / let it be suffycient vnto
you to haue it as I my Prophetes
and Apostles haue lefte it amonge you
ye maye not do the thynge that ye
Deu.xii. thynke for to be ryght / but that is
ryght in my syght and that my worde
manifestly approueth. Ye must also be
Deut.vi. euer occupieng this swerde ẏ ye may be
apte to fyght wt al (ye must diligently
serch ẏ scripture I meane/and lerne to
knowe

konwe my will) that ye may be well
exercised / & take no thinges in hande wi-
out my wyll & cõmaũdemẽt. Thẽ wyl
I not call you my seruauntes / but my. Ioh. xv.
dere frendes / my brethren / my mother
& my sisters. For this my worde shalbe mat. xii.
vnto you as a cloude in ỹ daye tyme / &
as a fyrie pilloure in the night / to shewe
you light in al your wayes / after the
which as longe as ye walke / ye shall
not come in to darkenesse. &c. Thys my Ioh. viii.
purpose (deare beloued) thought I not
to hyde from you / but to certyfye you
therof for your wealth / trustinge that
ye wyll call to remembraunce what
case ye stande in / and meekely to seke af
ter me for helpe and succoure. So
wyll I haue mercy vpon you / and take
you frome amonge your enemyes /
Iosse deceauers and falsse prophetes /
ypocrites / swarmes & spirituall sectes /
who so euer they be Phariseis / Sadu-
ceis / Heretykes / Popes / Cardinales /
Bisshopes

Bisshopes / Archedeacons / Deanes / Offyciales / Canons / Prebendaries / Abbotes / Prouinciales / Priours / persõe Vicars / Preastes / Monkes / Chanons Freres / Nonnes / and Pardoners / and Somners. And all this wyll I do with my only word which now I haue commaunded to be shewed and declared throwout all the worlde. For I wyll shortly wede out al false iuglynge and ypocrisy / and euery plantyng that
mat. xii. my heauenly father hath not planted wyll I plucke vp by the rotes. Therfore be earnestly warned / and thankefully receaue my grace that now is offred vnto you / se that frutefull repen
Mar. i. taunce be amonge you with faithfull and true amendment of your lyues.
Math. xviiii. For shortly after that I haue let my worde be preached for a tyme / I wyll verely come my selfe to make you (my dearly beloued) partakers of my ioye and heires with me in my kyngdome /

and

and to cast them that wyll not abyde
with me/ into euerlastynge damnacion.
Now (my louynge subiectes) ye
knowe my meanyng/who
so wyll not ordre him
selfe therafter/is
without excuse:
our scripture
gyueth
hym
warnynge ynough. A wake therfore
with contynuall prayer/and loke
euer for my commynge/
for ye knowe neyther
daye nor houre.

¶ Gyuen
at the
ryght hande of my heauenly father
after my byrth. In the yeare.
M.D.and.xxxiiij. Jesu
Christ the son of the
lyuing God/& saui
oure of þ worlde.

Ich.xvi.

Mare.
xvi.

Math.
xxv.

Luc.xxi.

Impynted
at London in Flete-
strete/by me Robert
Redman/dwel-
lyng at the
sygne of
the
George/nexte to Saynt
Dunstones
church.

CVM PRIVILE-
GIO REGALI.

HH 171/2
STC
14561a

Perfect
Bernice Quintanilla
Mrs Pinto
14/5/20